assemblies, to have "power" on her head? He gives three reasons.

1. He says, that an unveiled head was analogous to a cropped or shaven head, which was instinctively felt to be a dishonor to a woman.

2. That woman occupied toward man the same inferior and subordinate position that man occupies towards Christ and God, of which he sees an indication in the short hair of man, and the long hair of woman, which was nature's veil.

3. "Because of the angels."

As in all other difficult passages commentators have endeavored to change the reading. Many words resemble *angelous*, and so they are referred to. First of all some think it must be *agelas* or *agelaious* which means "crowds." *Angelastas*, "scorners;" *Ochlous*, "mobs," and so on. These interpretations are not worth noticing, so will dismiss them.

Angelous means "angels" or "messengers," and it cannot be made to mean anything else.

It was suggested that *angelous* might mean those whom John calls "the angels of the churches," that is, the bishops and leading presbyters. This should be dismissed as Paul never uses the word in this sense.

Dean Stanley quotes an instance where it was suggested to mean "because of the *spies*." This word meaning "messenger" was sometimes used in this sense, as in the case of the spies or messengers sent over to view Canaan, and in the days of Paul, messengers sent to spy out the secrets of Christian assemblies—and then, messengers sent by bridegrooms to see their brides before marriage.

But all these are not worthy a moments consideration, for unless the context admits of another meaning, *angelous* always means "angels" in the common meaning of the word.

Now then another question presents itself. Are they good or evil angels that are meant here?

In the New Testament, there is a principle of usage, and "angels" always mean good angels.

Theopholaet, Theodoret, and Jerome would make it mean "guardian angels," that are supposed to hover around every heir of salvation. They think that any appearance of immodesty or shamelessness would be peculiarly displeasing to them.

The ingenious Bengel makes it mean, "let a woman veil herself because of the angels," that is, *because the angels, too, veil their faces* (Isaiah 6 : 2) in the presence of God.

Augustine refers to the delight which the angels have in retired and holy thoughts, so that the veil stands as the symbol of the knowledge of the heart, which is unknown to men, or even to angels. This view is not so clearly expressed, but seems to imply a knowledge of the sinful and unworthy condition of the soul. But these are all too far-fetched.

If good angels are meant here, it may possibly apply to the fact that they are present at the meetings of Christians, and so would be displeased at any irregularity.

While this latter may be the proper interpretation, yet there are other evidences that lead us to believe the meaning of Paul is entirely different.

There is a view very prevalent among the closest students of Paul's writings that by *angelous*, he means "evil spirits." Then there would be two suppositions.

1. That woman should be veiled, lest evil spirits should tempt men to impure thoughts.

2. Or, lest evil spirits should do some injury to the women themselves.

We must not be too anxious to condemn these views as unworthy of Paul. Paul was of course but a man, and was more or less influenced, consciously or unconsciously by the beliefs in which he had been trained, and which were universal in the Eastern world. One of those beliefs, which is frequent in rabbinic writers, was the power of the *shedim*—as evil spirits are called in the Talmud—to injure women whose hair is exposed.

One such passage is quoted by Wetstein from Rabbi Simeon, to the effect that, "if a woman's head is uncovered, the shedim come and sit upon it, and destroy everything in the house."

Another, adduced by Schottgen, relates that when the mother of Simeon Ben Kamhith was asked what good works she had performed that her seven sons had all risen to the dignity of the high priesthood, she replied, "This have I done, that during my whole life the beams of my house have never seen the hairs of my head." These superstitions still exist in Jerusalem. When in Palestine, I heard of houses where men and women could not live in the same house because of the shedim. Today, in many Eastern cities, women can be seen who carefully try to conceal their hair in a peculiar way.

Now Paul, raised a strict Pharisee, versed in the Talmud, and in all traditions, must have had these ideas inculcated into his religion. It would have been miraculous had it been otherwise. And were it not for the fact that in no other place in the New Testment does the word *angelous* refer to "evil spirits." I could accept this view without hesitation. But while this word may not mean *shedim* here, there is but little doubt that the argument of Paul favors the use of the veil, not because the angels take delight in "decency and good order," but because the universal Eastern notion of "the fall of the angels" and the possibility of its recurrence.

The Jews held, and hold today that the *shedim*, both male and female, wed with mortals. They believe, also, that through love of mortal women, the evil spirits, who were once good angels, fell. Gen. 6 : 2-4 tells us how "the Sons of God saw the daughters of men that they were fair," the *septuagint* says "the angels." This was the universal interpretation of this passage by the Jews. It was certainly accepted by the apostles, as Jude and Peter refer to it. 2 Peter 2 : 4, Jude 6.

How strongly this prevailed in the east can be seen by a legend from the life of Mohammed, who, it is well known, adopted his views from the Jewish teachers. When he had told his first vision to his wife, she was anxious to know whether it was a good or evil spirit that appeared to him. After other tests had failed, *she took off her veil*, whereupon the angel disappeared. She immediately said, "It is true! Thou hast seen an angel and not a devil," for she knew no true angel stays in the presence of an unveiled woman.

Thus the conclusion is forced upon us: Paul after alluding to the creation of man and woman, is immediately led, by a law of unconscious association, to think of the narrative in Genesis which follows next in order; and was naturally induced to mention, as an incidental argument, that angels —who *once* were holy angels—had been surprised into sin by gazing on the "daughters of men;" and that therefore since angels were present at the Christian assemblies, women ought to appear with a covering that would prevent a recurrence, and at the same time it would symbolize the proper position of woman in her due subordination to man. Whatever the Gentile converts may have thought of this, it would have been perfectly reasonable to the Jewish Christians.

Our Dress.

My dear sisters, let each one of us endeavor, by the grace of God, to be very careful that we take the gospel for our guide in regard to our dress. We claim the word of God without adding or diminishing from it. For our guide, therefore, we cannot be too careful in judging ourselves by His word that we may be a light to all. Each of us know that His word teaches modesty in dress, and we should not wear more than is needed for our comfort and health, and should not wear that which is condemned in His word, for, naturally, our German Baptist sisters are watching us; the world, too, and our dear Progressive brethren who have done so much for us in urging us to bear the easy yoke of Jesus without adding to His word, are, of course, watching, hoping and praying for us dear sisters, that we may be an honor to the church, and because they have helped us at all risks to lay aside any particular cut or shape of dress. They would be sad at heart to see any of us get beyond the word of God.

Men do not generally dress so much as to cause their dress to be remarkable, so I do not think our beloved brethren will cause any comment in regard to their dressing; but we sisters know that women can dress very showy if so desired. Let us be none of those vain women, but we will live by God's holy word in dress as well as in everything else, and not let our dear brethren fear and tremble lest we be a shame to the church, and above all, to the cause of Christ. We sisters can do a vast amount of either good or evil in the church. So let us choose the good and go on to victory, with a kind thought and prayer for our dear Progressive leaders, and God's word for our guide, with fervent prayers that we may be an honor to Christ's cause.

I live some distance from our church and seldom see any of our dear brethren or sisters, but I only write from my heart as I feel we should do. With a hope to see some of you soon, I remain your sincere sister in hope of eternal life.

MARY BUCK.

Mt. Solon, Va., June 18, 1888.

Some Experience.

I have been reading your paper and have read several letters in it that have done me much good, and I made up my mind to write one too. It may do no good, but it will do no harm, and I am willing to do all I can to bring the lost ones to God. I am young, but I know what it is to serve God. It is four years since I was converted and connected myself with the M. E. church in Indiana. I was raised in a neighborhood where the young folks cared for nothing but dancing and other worldly amusements, and I, with the rest, took little thought of my soul's salvation. I often thought I would like to be a Christian, but I never could pick up courage to step out from the rest and be one until four years ago, I left my home and came to Indiana to work and make my own living. Shortly after I came to this town an evangelist came here and began a series of meetings. He preached and talked with us very earnestly, and after each meeting he asked if there was any one in the audience that felt their need of a Savior, that felt that they would like to give up the world of sin and wickedness and give their hearts to God, and live and serve him the remainder of their lives, if they were willing to do so to stand up so that they might pray for them. I let this invitation pass from time to time. I felt that I ought to stand up, for I knew that my peace was not made with God, and I knew if I would die I would be lost, but there was something kept me back, and I could not rest day or night. God's spirit strove with me more and more each day until I gave up, and with many more I stood up and the good Christians prayed for us, but my heart seemed to grow heavier and heavier. Each time I came home from those meetings I felt sadder than ever, and each time I prayed the clouds seem to grow darker and darker, and I began to think there was no pardon for me, my heart ached so, I could not sleep. The next night I went again, and after they dismissed the audience they asked the Christians to remain and all those who wished to be prayed for, and they sang and knelt down and prayed, and sang while on their knees: "Only trust him, he will save you now." But the more they sang and prayed, the worse I felt, and I went to my home that night and with tears and an aching heart I knelt to pray once more. I thought if I was not saved that night I would be lost, and I closed my eyes and prayed more earnestly than ever before, and then and there God spoke peace to my soul. The things that I used to love I now hate, and the things I used to hate I now love, and from that hour to this I have been trying to serve God the best I could, asking him each day to guide and direct me in the way he would have me go.

I ask you dear readers, if any one of you have not made your peace with God, I beg of you to prepare to meet your God, for you know not the day or the hour that death may come, and whether you are prepared or not you will have to leave this world, and oh, to die without hope. Have you counted the cost? To die without Christ and be lost. May God grant that every one of you may be prepared and ready to say Amen to his call.

MOLLIE JEWEL.